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WEEKLY REVIEW.

—It is stated by a Native journal, and we think correctly, that there is no class of the population so dependent upon the use of salt as the very poorest. Without this they would not be able to eat much of the food on which they subsist. And yet we are going out of our way to increase the tax on this necessary of life, while intoxicating liquors are allowed to be sold at rates that allow all but the very poorest to indulge in them!

—At this season of the year reinforcements for Indian Missions begin to arrive. A party of twelve for the Meth. Episc. Mission in North India have just arrived in Bombay from America. Among them are Rev. Messrs. Maunsell and Knowles, returned missionaries.

—The *Times of India* has an article entitled "Mr. John Murdoch on Government Education," the injustice of which will, we think, be evident to every reader who is acquainted with Dr. Murdoch. It speaks of this gentleman as having 'an infinite capacity for platitudes,' and the only evidence offered in support of this is contained in the following sentence:

> Mr. Murdoch, a gentleman who displays an infinite capacity for platitudes, recommends that instruction in the Laws of Health, Agriculture, and Arts, Social Economy, Natural Science, Singing, and Drawing should be given in the schools. We think it would be far better if some system were devised by which the pupils in our schools were taught to read, write, and cypher thoroughly well.

Now we do not know of anybody in India who has given better evidence of his desire to get the Natives of this country taught to read, write and cipher well than Dr. Murdoch. There is not only that excellent manual, Hints on Education, but there are the elementary books of the Chr. Ver. Education Society, prepared by him, all well fitted to secure these results. He has been more than a quarter of a century labouring, with an energy and self-denial not easily matched, for the education of the masses of India; he is nothing if not practical; Government have been led by his representations regarding many of the school-books in use to appoint committees to inquire into the matter; and we believe that his suggestions on the points referred to by our contemporary are worthy of attention. The laws of health are too much ignored, and it would be a great blessing to the country generally, if all who passed through the Government schools were made acquainted with them. Improved systems of agriculture encounter great prejudices on the part of the ryots, and a great step will be taken when the students in our colleges, besides getting a smattering of Shakespeare, Milton, and Comte, are made acquainted with these systems. And so with all the other subjects mentioned, we believe that an enlightened Educational Department would gladly receive the suggestions that Dr. Murdoch has to offer. The difficulty with many of our educational men is that their experience is very limited; their *alma mater* is the whole world to them, and they know very little of the important changes that are working their way into the schools of some other countries. Dr. Murdoch paid a visit to America a few years ago just to get acquainted with the work of education as there carried on; we mention this as a single illustration of the painstaking earnestness of the man.

—We are requested to mention that subscriptions and donations for the German Evangelical Mission in India will be thankfully received by the Rev. J. G. Deimler, Gunpowder Road, Mazagon. They are much needed, as the expenditure last year considerably exceeded the income.

—The *Rock* challenges Archdeacon Denison to produce from the records of the first 400 years a single instance of any confession made to a priest with a view of receiving forgiveness of sins from him by private absolution, after the fashion maintained by the Arcndeacon.

—We have been favoured with a copy of the Report of the Edinburgh Committee in aid of the Chumba Mission, for the year ending Sept. 30, 1872, which is rather an old date. From a note attached to this we learn that this Mission was last year offered to the India Mission Committee of the Church of Scotland, and that in May last (1873) the General Assembly of that Church unanimously resolved to accept the offer. The Rev. W. Ferguson, impelled by ill-health and the requirements of his family, reluctantly retires from India in the course of the ensuing winter, and Mr. Hutcheson, now Medical Missionary at Sealkote, takes his place in Chumba.

—We have received another letter from "A Witness" regarding the Toonghoo difficulties, and would publish it if we were not so pressed for room. Few of our readers see the *Indian Church Gazette;* we ourselves do not; and it seems hardly worth while for us to go on with the discussion, under these circumstances. No exceptions have been taken here to the letter published by us, so that it does not seem to stand in need of justification. We however preserve the letter now sent, and will use it should there be occasion.

—We are glad to learn that there is a Society at Ahmedabad for the prevention of infant marriages, and that it is prospering. We would be still more encouraged if we could hear that a good many *parents* were members of it, and gave evidence of their sincerity by not getting their children married in infancy. The members must be careful not to countenance infant marriages *in any way;* for instance, not to be present at such. If a Society of this kind is to be of any use there must be thorough loyalty to principle on the part of all members. The custom of infant marriages must be overthrown before the evils now connected with widowhood among Hindoos can be effectually dealt with. But how little, how very little, has yet been done in the matter! The very men who on certain occasions seek the reputation of Reformers by denouncing the evils of it, meekly get their infant children married. With all the enlightenment claimed by Young India, how marvellously is it wanting in moral courage! Evidently some higher motive power than that which is supplied by mere culture, is demanded.

—Lord Hobart seems to be such a favourite with the Madras newspapers that they are full of complaints because he prolongs his stay at Ootacamund a month. He ought not to deprive the loving lieges of his much-coveted presence. In this Presidency there seems to be a good deal of indifference as to where the Governor is, the presumption being that wherever he is he is doing his duty. Our principal fear is that we may have too much government, too many new laws.

—A favourite dog named "Spot," belonging to the Apollo Bunder Refreshment Rooms, was barbarously killed the other day by a person named Stewart, who was sitting at the time at one of the tables. Before the Senior Magistrate Stewart testified that he was very fond of the dog, and did not mean to give so fatal a blow. Just how far his fondness would have had him plunge the knife he did not say. We should hope that friendship that takes this mode of manifesting itself, would content itself with a very limited circle of objects. Had the refreshment anything to do with it?

—At the Quarterly Conference of the ministers, stewards and prayer-leaders of the Methodist Episcopal Church, Bombay, held on the 14th instant, Rev. Wm. Taylor, Presiding Elder, six of the prayer-leaders, pursuant to a call of the Church previously given, were, after examination, appointed local-preachers. One who has been already serving in this capacity received from the Church on the 17th a call to give himself entirely to the ministry, and expects shortly to join Mr. Taylor in Calcutta.

—Two well-known ministers of America have lately passed away, Dr. Gardiner Spring, Presbyterian, of New York, in his 89th year, and Dr. John Todd, Congregationalist, of Pittsfield, Mass., aged 73. Dr. Spring was pastor of the "Brick Church" for 63 years. He is the author of "The Bible not of Man" and many other works. Dr. Todd is known far and wide as the author of the Student's Manual and other books. Mrs. Spring died just a week before her husband. Before his death Dr. Spring said: "Death is not to be feared. I feel it to be a very sublime thing to

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go before my God and give an account of myself, but I know there is One who shall give an account for me. He is my Rock, my Refuge, my Strength, my Joy, my Hope." A third well-known American Minister has also just passed away, Dr. Storrs of Braintree, Congregationalist. He was 86 years old and had reached the 63rd year of his pastorate.

—We hear also, by telegram, of the death of the well-known Dr. Candlish, Principal of the New College, Edinburgh. He was prominent among the leaders of the Disruption movement, and founders of the existing Free Church of Scotland, and has taken an active part in the recent attempts to unite the Free Church with the U. P. body. He has written a work on the Atonement, and one on the Fatherhood of God, with others.

The "Tatler" of a contemporary thus discourses about a change that has come over some neighbouring cities:

The past has been a remarkably quiet season among the middle classes of Poona and Lanowlee. Last year there were "quality balls" in abundance, tea-parties, dinners, hops, picnics. This year there is none of these things—the piano that used to submit to the Dundee, the Garibaldi, or the Belgravian Quadrilles is now silent; "chasing the glowing hours with flying feet" has ceased to be a general occupation; the awfully comic singer, whose threadbare ditties and slangy nonsense were in demand, has ceased to charm except in a limited circle; the consumption of champagne, claret cup, and coffee has dwindled until salesmen's faces look dark and gloomy; chaperones find their occupation gone; interdancing chit-chat and amorous and sentimental looks have all but disappeared.

What does it all mean? Why, it means that certain persons have been brought to see that they were not created for the purpose of killing time in idle festivities, and that there is something better than to go dancing and drinking through life. They have heard a voice from on high, saying, "As the heavens are high above the earth, so high are my thoughts above your thoughts, and my ways above your ways; wherefore let the wicked man forsake his ways, and the unrighteous man his thoughts, and let him turn unto the Lord and He will have mercy upon him." The great fact has come home to their consciences and their intelligences, that there is but one Being who is competent to decide after what manner we shall spend the few days that are given to us here below, and that is the Being who has created us. Hitherto, they had been making God a liar; contradicting by the whole tenour of their lives the most solemn declarations of God; when God said, One thing is needful, seek first the kingdom of God and his righteousness, set your affections on things above, blessed are they that hunger and thirst after righteousness, except a man deny himself and take up his cross daily and follow me he cannot be my disciple, be not conformed to this world, love not the world, come out from among them and be separate,—they said, We will set our affections on things below, we will be carefully conformed to the world, we will have nothing to do with self-denial, and our cross shall be a gold one for ornament; let us eat, drink and be merry; we will make more of the body than of the soul, more of self than of our neighbour, more of society than of God, more of diversion than of profit, more of the present than of the future, more of the newspaper than of the Bible, more of this world than of the inheritance incorruptible, undefiled and unfading. Their whole life in this way gave the lie to God; and what aggravated the matter was that they fringed the robe of self-indulgence with the phylacteries of religion, and chose to think that God would accept the substitution of their thoughts for those of the Most High, and save them on their own terms instead of on his. Of course, the "Tatler" indulges in considerable exaggeration; the gay world has still its throngs of devotees in the places mentioned. If there are no cakes and ale, and ginger hot in the mouth, there are beverages and condiments more to the taste of people; pegs are still driven home, champagne still flows, the dancing-room is still frequented, oaths are still heard, the Sabbath is still broken, more debts are contracted than are paid, and deeds that cannot bear the light are still done in the dark. Nevertheless we accept with thankfulness the testimony of Tatler. A glorious work of grace has indeed been wrought, and many have found a truer and profounder happiness than they ever could have dreamed of, in their former life. And we believe that many who have not yet come out from the world, have received convictions that will hinder them from finding rest until they find it at the feet of Jesus. In Bombay, Poona and other places of this Presidency there are now, as the fruits of the revival of the last two years, about 500 men and women banded together to give expression in their lives to the very gospel of Christ, to follow the Lord fully and, by the grace of God, so to let their light shine that many others may be recovered from 'this present evil world' to God. Twenty Natives have been baptized since January 1st, in connection with this work.

Our contemporary's contributor calls them Taylorites. They owe a great deal under God to Mr. Taylor. No man can be truly loyal to God who is not willing to avail himself of the help to be obtained from the instructions and example of one who has been evidently more taught of God than others have been; and many of us see in Mr. Taylor a man thus taught. He is hardly a true evangelist who cannot exhort men, as Paul did, to follow him as he followed Christ. But if the word is used with the implication that the subjects of the revival are unduly dependent on Mr. Taylor, it is not a correct, nor is it in any case a becoming designation. Mr. Taylor visited us the other day after an absence of nine months, and found that the work had made very cheering progress in his absence, not merely as regards the number of members but in respect to spiritual growth. This only proves the genuineness and suitableness of the methods and principles practised and inculcated by Mr. Taylor; and it very effectually answers the reproach of those who insisted that the work would come to an end when he should leave this Presidency. To God be all the glory!

The letter about the Ocean Grove meeting, to which we referred in our last, was sent to us from a distant part of India. The writer is of the gentler sex, and writes under the inspiration of the enthusiasm kindled at that delightful and hallowed meeting. We are only able to make the following extracts:

His words were thrilling, and then he asked all who wished to reconsecrate themselves more entirely as belonging to the Lord to do so. It was a solemn time; the vast congregation bowed, and who can tell what the issues of these few moments will yet prove! At last swelled up from a single woman's voice, Amen; then rose the strain from the people, still on their knees, "Nearer, my God, to Thee," and then a brother led in prayer. After that several spoke, a Scandinavian missionary (Mr. Herbstrum), a Baptist minister, Mr. Belden, and then a sister, who said she wanted to be an obedient child—a very sweet testimony. This was the beginning. But how shall I proceed to tell you of the progress and culmination of this mighty gathering of saints beseeching God for one thing, the outpouring of his Holy Spirit! As the days sped the numbers ever increased, till on the sabbath evening there gathered by the side of the roaring surf, to mingle our voices, although nearly lost in its din, with the ever-swelling anthem of praise of the wide and mighty Ocean, to our Creator and King, three thousand souls. Nine different denominations met on the broad platform of "Holiness to the Lord," and unity was felt in all its sweetness, as "Blest be the tie that binds" was sung from full hearts. There were many eloquent speeches made, hymns of praise sung, but the greatest of all was an address given by Amanda Smith, a coloured woman. I should like to have everybody see her, for she is one taught of the Lord—so wonderful is her simplicity, so great her instructive powers, so deep and rich her experience, that the learned heads (and there were many of them there) would stand still (awed it would seem by her presence) and be taught. Her face is saintly, her voice has all the feminine sweetness and masculine strength in it, and her simple declaration that the "Blood of Jesus Christ cleanseth" sounded out far and wide as she invited every hungry, weary soul, every sinner—Universalist, Spiritualist, every class—to bathe in the fountain and be clean. Shall I speak of Sabbath morning, when at eight o'clock we convened in the tabernacle, and such a "praise God" as the meeting turned into, such prayers, such songs, such clouds and witnesses of testimony, such hosts of *daughters* as well as sons, from Episcopal, Congregational, Presbyterian friends, as well as Baptist and Methodist, who gave in joyful testimony for Jesus, five and six standing at a time, and the *earnest* prayer going from devout hearts, to be willing to be silent, "Glory to Jesus!" came from lips unused to shout, was responded from many hearts, rose in holy songs, and must have been caught up by the angels and carried through the deep recesses of heaven to the Father, whose voice was once heard on earth saying, "This is my beloved Son," and the Holy Ghost abiding in us made us to comprehend of the deep things of God, and the Holy Trinity seemed to overshadow us. * * *

He pictured with graphic skill the dissatisfied and almost powerless lives of Christians, he brought before your notice souls ready to sink in despair till you trembled for them, he pourtrayed lives of degradation and vice till you shuddered, and he *shouted* "He is able to save you to the uttermost;" he bade every saint and sinner to heed his call, and if they flew from his presence there he would shout as they went, and the words would remain with them, "He is able to save to the uttermost." But how shall I describe the scene? how tell of the sermon, of the clear, calm, logical reasoning mingled with these outbursts of sublime enthusiasm? how speak of the multitude that hung on this man's words entranced, and of those awfully grand moments when there welled up from the congregation Amen or Hallelujah? Or of the long black arms of Amanda Smith tossed not in frantic excitement, but reminding you something of the Scriptures, where even the *trees* are told to "clap their hands and sing for joy"—her arms I say thrown out, and her hands brought together in claps that resounded far and wide, her saintly face uplifted, and her sweet ringing voice exclaiming Glory to Jesus!! Glory to Jesus!! When he ended his sermon, it was with an awful solemnity he expressed the conviction we had more to fear within the Church than without. Then he said, "Who of us wants to kneel down here and consecrate afresh everything to Jesus?" "I do," and "So do we," came from stands filled with ministers, &c. "Do you, brethren?" he said, turning around. "Yes, yes," came back the answer. "Well, then," he cried (O with *such power*!) "come, ministers, deacons, Sunday-school teachers," and so he went on crying the names of the highest dignitaries with those of the lowest in the same breath: "Come every one and let us bow before God in silent prayer and give ourselves to him." Down from that preachers'-stand came trooping men of learning and culture,

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men of purity and wisdom, men of high and low estate, ministers far advanced in life and those just commencing the ministry; forward pressed the multitude, with their share of intellect, ambition, pride, and all worldly distinctions, the greatest and the least, the noblest and the meanest, side by side they kneeled. I cannot describe this: words are poor things to tell of a time when all that the soul realizes is that it stands in the presence of God and is saved only through the blood of the Lamb, but oh, how sweetly saved! A short prayer ended this season (I think), and then Mr. Inskip asked all those that wanted this uttermost salvation to rise; great numbers rose, and then step by step he led those to make full consecration, to trust in the Lord, to be satisfied with Him, feeling or not. They were moments of weighty consideration, of solemn earnestness, as step by step was taken, and then came the clear testimonies of souls at last fully resting in Jesus, saved to the uttermost then and there, ministers among the number.

THE following letter has been sent us. It speaks for itself:—

MY DEAR CHRISTIAN SISTERS—In this day, when a conformity to the spirit of the world, especially on the subject of dress, prevails so extensively, I feel it in my heart to entreat every Christian woman to manifest by her example *moderation* in this respect, and thus seek to stem the wave of a great flood of evil that covers our land. It appears as if the one object in life of many women was dress, and that alone, and that no departure from correct feeling as well as good taste were too great if it be but the fashion. This prevailing folly is not only, I believe, an awful sin contrary to the spirit and precept of the Gospel, but it brings our womanhood into contempt. It would seem as if many were not contented to wear Satan's chains within, but that these chains must be hung outside, that the wearers might be known to be his captives. How different from the words "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array;" "Be not conformed to this world;" "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world"! From these texts we learn that this practice of self-gratification is contrary to God's revealed will, and God has said nothing to us in His blessed book in vain. Surely a solemn responsibility rests on professing Christian women to avoid in this thing the sin of disobedience. Sin abounds in the world. We expect it to be so, because Satan has it in his dominion; but this is a sin in the Church—it is the daughter of Zion identifying herself with the spirit of this world: "For ye are bought with a price, therefore glorify God in your body and your spirit, which are God's."

Are not the prayers of many Christian mothers for their children hindered by this bondage to the world? The eye of the unbelieving child marks the inconsistency. It is offensive also in God's sight. "If I regard iniquity in my heart the Lord will not hear me."—So, dear sisters, if the voice which goes forth from our life and conduct gives an uncertain sound, who through us shall be warned regarding those eternal verities which concern the soul's salvation? Who through us shall have their feet turned into the narrow way which leadeth into the kingdom? May we remember the solemn words "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"! I pray for His blessing to rest upon these few words of earnest entreaty—for his own glory, and for the sake of that meek and lowly Saviour in whose footsteps we are invited to walk, and whose yoke we are called upon to bear, whom to know is life eternal.

In the love of God our Father and of our Lord Jesus Christ, and in the fellowship of the Holy Spirit, I subscribe myself—A SISTER IN CHRIST.

The Bombay Guardian.

SATURDAY, OCTOBER 25, 1873.

THE GOSPEL WITHOUT CHRIST.

A recent number of the *Indian Mirror* contains a report of a sermon preached at the annual festival of the Brahmo Somaj, and some of our readers may be interested in the following extract from it:

The strange things that have been shown by Heaven to a small band of his children prove (and who can doubt it?) that Brahmos have received in their hand that remedy which is destined to cure all the deep sorrow of the world. It is the precept of Brahmo Dhurmo only that God is immediately realizable by the sinful man. What other religion in the world teaches that God dwells in the house of the unclean sinner? You have heard it said that the pure in heart see God; but believe me that even those who are very impure can see Him. There is no other religion which proclaims this good news. It is from Brahmo Dhurmo we have learnt the glorious truth that the great God who dwells in the high heaven also deigns in His mercy to come and make His abode with a poor worm like man. It is not the sinner who has to go afar off to meet his God, but it is the Lord of the universe who descends with all His perfection into the sinner's heart.

Say, O earth, hast thou ever seen such beauty as that which adorns the world of Brahmos this day? Did those fresh flowers of love and faith ever bloom before which have bloomed in the world of the Brahmo Somaj, at the sight of the spirit of God, the infinite source of glory and goodness? That provision of heaven which we receive at the present moment, was it ever known or felt by mankind before? Sinners as we are, we have no glory in this. Step after step the world was being prepared for this, and in the fitness of time the great revelation is given. Who ever expected such a reconciliation between Father and Son before? They who used to worship senseless matter, to whom it was utterly unknown that formless spirit can be visible and adorable, it is they who enjoy the sight of the invisible Father, and joy fills their hearts. Great ideas have been at times revealed to the world, but that it is possible for sinners to feel such powerful faith, and profound love for the unseen God, is a fact of which the world has not seen many examples. No one who contemplates the present condition of the Brahmo Somaj can say that it is hard to have faith in an invisible Deity. When we find that great sinners like us, who have long been in the practice of unrighteousness, are then charmed by the beauty of a formless Heaven, how can the possibility be denied of man's beholding an invisible God? Man is impure in sin, and God is holy, but Brahmo Dhurmo establishes a treaty of peace between them. Brahmo Dhurmo shows that the spirit of God interpenetrates the soul of man, and the soul of man also penetrates into his nature. The only pity is that in the lives of Brahmos this relation does not become permanent, but we hope we shall soon see it permanent.

It is evident enough from these quotations that our Brahmo friends are not making much progress. They profess indeed to have discovered something not taught in any other religion in the world, a remedy destined to cure all the deep sorrow of the world. Even before we ask what this remedy is, the question comes up, What evidence have you that this truth which has been hid for 6,000 years and which you profess to have found out, is really the truth you say it is? A prodigious amount of evidence ought to accompany such a discovery as that; the power of God ought to be gloriously revealed in an hour for which He has been waiting so many thousands of years. But alas! the only evidence is, 'I think so! I have found this thing in my mind, and it seems to me to be the truth.' It is your intuition against those of all mankind, from the beginning of the world. You are quite sure that there has never been such faith, never such love as you have to God.

What is this grand discovery? It is that God is immediately realizable by the sinful man; that God dwells in the house of the unclean sinner: those who are very impure can see Him. This, the Brahmist says, is a truth not known to other religions; consequently, not known to Christianity; a point which we concede at once, as far as the teaching of the Bible is concerned, though we fear that something essentially corresponding to it is found in many other religions.

Isaiah, 2,500 years ago, said: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Here the infinite and blessed God is represented as dwelling with man; but not with man in his uncleanness and impurity. God is represented by another ancient prophet as of purer eyes than to behold evil, and as One that cannot look upon iniquity. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them and walk in them." Such is the language of the Apostle Paul, and we never heard any reply to these self-evidencing propositions. In multitudes of passages like these, all through the Bible, it is shown that reconciliation between God and man is possible; but as for amity and fellowship between sinful man and a holy God, there is not the shadow of such a thing. The Lord Jesus stretched forth his hand and touched the leper; but his finger found no leprosy there, it fled before his touch. In the passage above quoted from Paul it is shown in the most emphatic terms that there is a most intimate and hallowed union possible between God and man; but in the very same passage it is declared with equal positiveness that there can be no communion between righteousness and unrighteousness.

What is sin? It is the violation of God's law. Did he who created us give laws to us lightly and unreflectingly? Nay, his infinite wisdom gave to mankind just those laws that were fitted to secure the happiness, elevation and purity of the race. Now if the happiness, purity and lasting dignity of mankind were inseparably bound up with those laws, the violation of them must have been at once the rejection of God's authority and a deadly blow aimed at the well-being of all creatures. Sin robs the world of all those blessings which the wisdom of God committed to the laws of God. Is sin then a light thing? Yes, if the authority of God is a light thing, if the wisdom of God is a light thing, if the happiness of man is a light thing. If the law of God was a mistake, a wrong thing, not 'holy, just and good,' then sin is of little account. How can God the law-giver and man the law-breaker be brought into accord? The Brahmist says, Eureka, I have made the grand discovery; just realize God's love, and lo! he is yours and you are his. In that case the sinner obtains a stupendous victory. He first misuses his own freedom in breaking the laws which God has declared necessary to the happiness of mankind, and then persuades God to treat the offence as no offence. The love of God is the very highest gift that God has to bestow, and he pours contempt upon all his faithful subjects throughout the universe by bestowing this gift upon those who are vile and impure!

How marvellously different and how immeasurably more worthy of God, the teaching of the Bible on this subject, showing us first the absolute purity of God, the excellence of his laws, the awfulness of

disobedience, the hopeless ruin of man; the manifestation of God in a human form, the sinless life of Jesus, the sacrifice of Christ as of a Lamb without blemish and without spot; his divine dignity and human sinlessness constituting his voluntary death on the cross a sufficient expression both of the holiness and love of God; and the Gospel, the glad tidings of salvation provided for all and offered freely to every man! God has respect to the perfect obedience rendered by Jesus to the law, and in forgiving the sinner for his sake he effectually vindicates his own law. The sinner who believes on Jesus has first to recognize the heinousness of his sin, and consent to abandon it. God, when he pardons him, gives him the Holy Spirit that he may walk in newness of life. These grand and glorious truths are not the discovery of the Christian; 'the world by wisdom knew not God;' 'who can by searching find out God'? God hath showed us these things by his Spirit; He that caused the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of His glory in Christ Jesus.

Epitome of News.

Saturday, October 18, 1873.

—*Times of India:* "The Bishop of Bombay left on Wednesday for Ahmednuggur."

Has he gone to attend the Anniversary meetings of the American Mission, held at this time?

—*Bangalore Spectator:* "Some few years ago, when the Singeri Gooroo visited Bangalore, his arrival was attended with much pomp and show, nearly ending in a collision between the Mahomedans and Hindoos. For the last ten days the high-priest of the Vishnu sect from Seringum, near Trichinopoly, has been staying here in Poorniah's Chettrum, where he was visited daily by hundreds of the same sect, presenting offerings to him, and obtaining his good wishes, and receiving his testimonial of the same in the shape of branding on the shoulders."

—A private of the 89th at Bangalore committed suicide on Sunday.

—*Indian Statesman;* Baroda, October 15: "A serious riot took place here on the 12th instant, between H. H. the Gaekwar's men and the Bunnias, about the possession of a woman, the wife of a very rich man here, by the name of Bhaichund Jowarie. It appears she was on her way to a temple to pray, when she was seen by a Certain Person and admired by him. Four men were at once sent in quest of her, hence the above riot. Two of the four men are now lying in a dangerous state from the great beating they received, and I have been informed that the lives of two of them are despaired of. The case is now before the Resident. Further particulars hereafter. A sepoy of the 1st Regiment is to be drummed out to-morrow evening, charged with stealing a parrot. Surely the Gaekwar 'strains at a guat and swallows a camel.'"

—*Bombay Gazette:* "The murderer of the late Prime Minister of Rampore has been executed. His head was cut off with a sword. The sister of the deceased Prime Minister was a witness to the scene behind purdahs along with other women."

—Here is a specimen of High Church wit: "A Muscular Christian, we read, offers to give three cups to be competed for as under, and open to all Episcopalian clergy:—A high jump—over the Rubric. A broad jump—over the Athanasian Creed. Putting the stone—at a brother Ecclesiastic. N.B.—Contest to come off in a glass house."

—"We can well imagine" (says the *Bombay Gazette*) "the house-owners of Paray-le-Monial congratulating themselves on their good luck this year. They must have made rather a fine thing of the pilgrims, and we do not wonder that other places are envious, and are trying to find out the means of participating in Paray's good fortune. One village has already made a bold stroke of fortune, for we see that some of the French papers announce a new apparition of the Virgin Mary to a little girl in the village of Carrière Blanche, in the department of the Côte d'Or. Moneyed pilgrims, we are told, are anxiously expected at Carrière Blanche!"

—*Bombay Gazette:* "The Government of India's reinstatement of Mr. Hogg in office has of course reopened the discussion of the merits of the scandalous divorce case. A new opportunity has been created for airing a great deal of 'thrasonical brag' ostensibly in defence of public morality. The cry is anew raised to the skies, with a vehemence which ought to startle the gods specially existent for the rewarding of public official rectitude in India, that because Mr. Hogg opened this letter from his wife to the man whom a jury of Englishmen has declared to have been her paramour, therefore no person's letters will now be safe from the prying eyes of the Postmaster General. It would be as reasonable to argue that if a man caught his wife with one of those detestable *cavaliers servants* who are the pests of Indian society, and thrashed him, therefore no man whatever would thenceforth be safe from his hands, and public peace would not be secure until he were bound up for the rest of his life. It ought not to be forgotten that Mr. Hogg's seizure of the perfidious letter was an exceptional case, which may never occur again, and I am astonished at the want of sympathy with Mr. Hogg in his painful position."

—The same, noticing the iron gates of Sassoon's new building in the Fort, says "they are far the handsomest of the kind we have seen manufactured in Bombay, and they are certainly a credit to Mr. W. J. Coen, of the Art Metal Works at Byculla, by whom they were made."

Monday, October 20.

—Scarcity, if not famine, is anticipated in Behar and in parts of Bengal, says the *Friend of India*.

—Compromises between the ryots and zemindars in Pubna are going on.

—"It has been decided by the Government of Mauritius to subsidize to the extent of £6,000 per annum for ten years any company competent to construct and maintain a cable from South Africa to Aden *viâ* Mauritius."

—One hundred adult Santals have been baptized in connection with Boerresen's Mission in the last five months, says the *Lucknow Witness*.

—Same: "We are rejoiced to hear of a growing religious interest in different stations throughout North India. For several years past we have carefully noted every indication of renewed spiritual life in India, and although painfully well aware that infidelity and immorality are advancing with constantly increasing effrontery, we are no less firmly convinced that God's cause is daily gaining strength. Not a week passes that we do not hear of one or more souls being led to Christ. Discouragements still abound, but any one who compares the present time with ten years ago must be convinced that living witnesses for Christ are steadily increasing in India."

—"The circulation of London newspapers is stated upon high authority to be as follows:—The *Daily Telegraph*, 170,000 copies; the *Standard*, 140,000; *Daily News*, 90,000, *Echo*, 80,000; *Times*, 70,000. The morning and evening papers together give a sum total daily of 569,000 copies."

—"A telegram to a contemporary confirms the report that Mr. Melville, of Sirsa, has turned Mahomedan. He is transferred as Assistant to Delhi, and suspended pending orders of Government. His new name is Shaik Abdul Rahman. The object in changing his religion was to marry a khansama's daughter from Lahore."

—"The *Temps* announces that the plan for the new fortifications of Paris was finally decided on by the Council of Defence at its last sitting. The system will consist of nineteen great works spread over a circumference distant on an average at from sixteen to twenty kilometres (five-eighths of a mile each) from the present walls, and connected with each other by a railway. Versailles, Poissy, and Saint-Germain are on that line, and within that of the forts. These latter are very close to each other on the south and west, and on the south-east one of them advances close to Coulommiers."

How much good did the late fortifications do Paris!

—We made mention lately of "a meteor described by two correspondents of the *Pioneer*, writing on the same date, at Mooltan and Bhawulpore. The correspondent at the latter place again addresses the same paper to the effect that four fragments of the aërolite were found within a radius of two miles from the town of Khairpore, distant 83 miles from his point of observation on the Chenab bank. The fragments, which weigh about eight lbs. each, were delivered to the Political Agent of the Bhawulpore State, and have the appearance and density of iron ore with a smooth, blackened, and fused appearance on the outward surface. The substance is difficult to break, and where broken has much the appearance of cast iron."

—The Railroad system of the United States has increased from 6,000 miles of completed railroad in 1848 to 71,000 miles on January 1, 1873. The last seven years have averaged 5000 miles of new railway per annum.

Tuesday, October 21.

—With reference to the Count de Chambord's concessions, the *Bombay Gazette* says: "The question naturally occurs, supposing that before Christmas the Comte de Chambord be ruling as Henry V., will his reign be a happy one either for himself or for his people? For himself it cannot be, for he will be the head and centre of a system of government against which his heart protests, than which we cannot imagine a more painful position. His people on their part will feel that they have a politically unsympathetic sovereign; and with such a king we do not see how a settled government, and internal rest after the fearful ordeal of the past three years, can be looked for with any reasonable hope. There is certain to be always a strong Republican and Bonapartist opposition, besides the likelihood of Orleanist defections; and the fact that the King, while ruling by, or along with, universal suffrage, would, had he the power, consider it to be only his duty to strangle such an institution, will give the Opposition such a cry to their constituencies that the elections will probably be occasions of grave disturbances."

—H. E. the Governor arrived in Bombay yesterday.

—"The Archbishop of Canterbury has recommended the observance of Wednesday, December 3rd, as a Day of Intercession for the Missionary work of the Church, and a special service recommended by the Archbishop has been issued."

—"The *Indian Church Gazette* is informed 'that two Sundays ago a Deacon of the Church Missionary Society, the son of an English Bishop whose high-handed proceedings are at present the subject of general comment at home, was officiating for the chaplain of Agra in one of the churches under his charge. Before service he ordered the cross and flower-vases on the super-altar to be removed, leaving the chaplain to hear of this interference through the church bearer. This modest and courteous youth is evidently a chip of the old block.'"

Wednesday, October 22.

—Chang, a Chinese giant eight feet high, has arrived in Calcutta.

—The str. *Dhoolia* has stranded in the Gulf of Suez. Crew escaped, but ship and cargo likely to be lost.

—Another coal-laden ship has taken fire, the *Asshur*, London to Bussorah. She was beached at Bunder Abbas, and through the efforts of the captain the fire was extinguished.

—"The Governor of Nagasaki has rescinded the order issued by him a short time ago forbidding the employment of women as labourers, and women are also to be allowed to work again on boardship, provided they are properly dressed." Pity the order should have been rescinded!

—News items; Japan: "The American brig *Admiral*, from Yokohama to Shanghai, was lost on the 29th August off Oosima. Three of the crew were drowned. The German barque *Charlotte Christine*, from Vladivostock to Chefoo, was also wrecked on the 30th August, her captain and family and the crew being rescued by the Russian man-of-war *Vitiaz*, and taken to Nagasaki. The new Custom-house at Yokohama is nearly finished. —Five national Banks are to be established in lieu of the trading guilds hitherto existing.—The missionary discussion has subsided.—It is alleged that the Japanese will themselves seek redress from the Formosa authorities for inhumanity shown to shipwrecked Japanese on that coast."

China: "Tremendous floods are again reported from Tientsin; the plain between that and Taku is entirely under water, and great loss of life and property is said to have occurred. At Newchwang similar inundations have occurred: impelled by starvation, many of the peasantry have turned bandits. The Commissioner of Customs (Mr. E. C. Taintor) had a brush with them while on a recent excursion.—The surplus taxes hitherto levied by the northern mandarins to meet their expenses have been reduced to a system. Levies beyond a certain amount will be deemed extortion.—A Euro-

pean named Ford is being tried for shooting a Chinaman at Hankow. The evidence as to provocation is conflicting: he is said to have borne a very good character previously.—The Russian steamer *Alexander*, tea-laden, from Hankow to Shanghai, caught fire on the 4th instant. She was detained 13 hours at Chinkiang by Customs formalities although anxious to proceed to discharge her partially burned cargo; much comment has been excited by the circumstance.—A very interesting memorial to the Emperor from Li Hung Chang, recommending that the Grand Canal be disused for tribute-bearing junks, and that the rice be in future transported by steamers, has been made public.—Hongkong: An action for breach of promise of marriage has been brought against Mr. T. I. Bowler by a Chinese girl—the first ever brought by a native; the case was dismissed on the ground of insufficient evidence.—The triennial examination commences at Canton in about 10 days; over 10,000 students will compete.—A piratical attack has been made on a junk on the Canton river, and ten of her passengers were thrown overboard and drowned; the pirates were subsequently captured by a Chinese steam-gunboat."

—*Times of India*: "The gigantic engineering work which is to supply Poona with water and to fertilize the adjoining country is at length an accomplished fact. The dam at Kurrukwasla, about twelve miles up the river Moota from Poona, deserves particular attention as being the largest ever attempted in India; and when we add that it is designed on a bold section (in which the mean width is ·375 of the height), that its length is 3,400 feet, its greatest height 100 feet, and that it contains 7,800,000 cubic feet of the soundest and strongest masonry, we shall have said sufficient to indicate the magnitude and importance of the work.

"The vast lake above the dam is, in its present condition, fourteen miles long, with an average width of half a mile. Its greatest depth is 85 feet. The canal—the average width of which is 35 feet—has been constructed as far as Poona, the cross-drainage being provided for by means of three enormous aqueducts and numerous weirs. From the dam to Poona is a distance of twelve miles, and throughout this length, and, of course, the fourteen miles of reservoir above it, the water is navigable. This facility of water-carriage will, it is expected, open up the country as far as the ghauts in the territory of the Punt Sucheo, where, amongst other articles, are produced in considerable quantities grain, grass, wood, and charcoal. The boats will be lifted over the dam by a special arrangement of machinery, and deposited in the canal; or, to speak more correctly, a platform carrying the load will be lifted off the boat in the lake, carried over the dam, and transhipped into another boat in the canal waiting to receive it."

The canal will be extended 80 miles east of Poona, towards Indapoor.

—Slave traffic is still actively carried on in the Mozambique country, with the cognizance of the Portuguese authorities.

Thursday, October 23.

—A collection of paintings is opened for exhibition in the Town-Hall. The *Times of India* says: "They are for the most part by German artists, but some specimens of the Italian, English, French, and Belgian styles are also to be seen. No private collection hitherto brought to India was so varied as this, and it is well worth a visit."

—*Cochin Argus*; Quilon: "At the northern extremity of the town, opposite the Residency, lies a compound known as the Moodaliar Judge's, which is attracting public attention since Wednesday last. For some time past this was the dwelling-place of a devotee, who, amongst other things, made his followers believe that the time of an *avataram* (incarnation) of his was drawing near. At his command, soon after his last return from Trevandrum, the chief disciple of Subramania Pillay, a writer in the Zillah Court, made the necessary arrangements for the auspicious event, and dug a pit where he was to be buried *alive*, as the preliminary step of the forthcoming *avatar*. On the night of Tuesday the 7th, he was, as the disciple publicly confesses, led to the pit, seated therein, and covered with salt and ashes up to the neck, when the Guru ordered him to break a few cocoanuts on his head, so that through the opening thereby made in the skull his soul may depart in peace. The pit was then filled, and the public are told that the *Swamiar* will rise up from the dead on the 12th day. The large *pandal* erected over the alleged grave is now decorated with fresh garlands of flowers, and an altar has been built within it, where a lamp is always kept burning. Ignorant folks assemble with the object of devotion, make vows and offer gifts, while others resort to it with no other view than to make a fool of the priest and his disciple, Soobramania. Foremost among the visitors to the so-called sacred spot stands another Soobramania Pillay, our Deputy Collector and Sub-Magistrate. We are only sorry that, instead of at once adopting the necessary measures against the individual who plainly acknowledges to have murdered a fellow-creature of his, the Tahsildar has been so superstitious and feeble in mind as to believe the story."

—Mr. Francis Hamlin, an insane passenger in the French mail steamer *Meinam*, attempted to kill the captain, and was put into a straight jacket. The Calcutta Police are inquiring into the matter.

—"The license to sell opium at Ahmedabad has been bought by a Hindoo dealer of that place, who has agreed to sell Rs. 28,000 worth of the drug in the ensuing year."

The *Rock*: "The C.B.S.—Many of these confraternity people are still on their travels. They may generally be recognized by a little tin or silver badge (or medal), ichthus-shaped, which they wear round their neck or on their breast. Our friends would do well to avoid them."

—*Overland Mail*, Oct. 3: The Duke of Edinburgh is in the Crimea. His betrothal will be formally celebrated at Livadia shortly, and the marriage take place in January.

It is said that two millions have already been spent in preparations for the Ashantee war. No further encounters with the Ashantee savages have been reported.

The usual failure in management promises to attend the expedition. Sir Garnet Wolseley and his staff, on board the *Ambriz* have been nearly poisoned, before reaching Madeira, with foul bilge-water and new paint.

The *Bonny*, laden with materials for the Gold Coast, has sailed, and is expected to reach Cape Coast Castle by October 18.

Mrs. Fitzgerald, the wife of an Indian officer, has been committed for trial for thefts of jewellery.

Mr. Plimsoll's Royal Commission on unseaworthy ships has given in a preliminary report. The Commissioners see insuperable difficulties.

Railway accidents have been even more numerous this week than during the last four or five.

The crisis at New York continues, although a much better feeling prevails. In the London markets there is a more healthy tone.

At the annual meeting of the Leeds Auxiliary of the London Missionary Society held on September 29, the Rev. W. Fairbrother, Home Secretary of the parent society, made the following interesting statement. He was speaking of the greatness of the mission in Madagascar, though there was not one English missionary to a hundred native churches, and he said—

Sir Bartle Frere recently called at the mission home after his return from his expedition and asked to see one of the secretaries. He then told that gentleman that in going from Zanzibar to Aden he was sailing along the northern coast of Madagascar on a Sunday morning, and as they were not far from the shore he saw a native town. He ordered the vessel to stop, and went on shore in a boat, feeling an anxiety to see what a native Malagasy town was like. He took along with him a native interpreter. They found all the streets deserted, and all was silent as the grave. He (Sir Bartle Frere) inquired of the interpreter the reason for this, and was told "the people are praying, Sir." He was then conducted to a large shed, where 2,000 people were devoutly attending the worship of God. He observed and listened attentively, and never saw nor heard a service conducted with such devoutness and propriety. At the close of the service some went away, the others remaining. Through the agency of the interpreter he was told that the people were next about to hold a Communion Service. He (Sir Bartle Frere) sat down with them at the Table of Our Lord, when the worshippers produced a beautiful silver Communion service, all wrought by native silversmiths. "Never in all Christendom," added Sir Bartle Frere, "had I seen a Communion Service conducted with such propriety." This station to which Sir Bartle Frere referred was fully 300 miles away from the nearest European missionary station, and when it was asked how the people there came to the possession of the truth he was told that it had been conveyed thither in 1846 by two native slaves who were sold at the capital, and who had previously been under missionary influence. Wherever their missionaries had penetrated they had formed small bodies of believers; and to those men who came home from distant climes and sometimes said they had never seen a native Christian, all he could say was "More shame for them."

Friday, October 24.

—*Indian Statesman*: "The Archbishop of Paris has recently addressed a mandatory letter to the clergy of his diocese. Religion is of course put forward as the pretext for this letter, though its aim is strictly political, and is directed against what it terms the usurpation of Rome by the Italians. It is an appeal to the Italian peoples, and through them to Europe, against the alleged injustice of the Italian Government. Whatever doubts may be entertained as to the wisdom of this ill-timed attack upon a great and friendly power, the appeal is couched in terms so forcible as to have commanded considerable attention throughout the whole continent. The indignant Archbishop pronounces the occupation of Rome by the Italians an unjustifiable violation of Christianity and an insult to the entire Catholic world. Both prayers and menaces are called into requisition, and the 'usurping power' is cautioned that unless the scandal ceases, and a sense of right and justice leads to the resumption of its just limits, the consequence is inevitable—that it must float to destruction on the tide of a revolution.

"If the Catholic revival in France should result in seating a Bourbon upon the throne, and in giving the priesthood again an ascendancy, we may suppose that the Holy See will not be slow to invoke the aid of his most Christian Majesty to recover the patrimony of St. Peter. Of course Italian politicians are not so blind as not to foresee this danger, and hence arose the expediency of the King's strengthening his position by a Teutonic Alliance. Recognized by both Austria and Germany, Victor Emmanuel need never yield up his capital at the bidding of a King of France; and no one who knows the progress that Rome has made since the capital of Italy was transferred to it from Florence will be at all anxious to see the rule of the Monk re-established within the city of the Seven Hills."

—The *Australia*, with our next English Mails, left Aden yesterday at 6 P.M.

—Deaths last week, 266.

—*Home News* on the death of Sir Edwin Landseer: "All England must mourn the loss of her greatest artist; but those who are aware what had been the mental and physical condition of Landseer for a long time past, and who had resigned all hope that life would be again for him what it had been for so many brilliant years, will not be additionally saddened that he has laid down to his rest. From 1815 to 1872 Landseer was constantly at work; and even till near the end he strove, from a sick couch, to trace noble lines, memories, and hints for pictures never to be executed. It has well been written that we were all proud of him. In society he was a delightful companion, full of anecdote, and having for half a century associated with all the best men of his day, his keen humour, when among men whom he could trust, made his talk almost as much of a picture-gallery as his works could furnish. He was not a man of much reading, and his occasional trips in matters of history or biography afforded pleasure to dull persons in his own profession who could not have drawn one of his dogs'-heads to save their own. His chief enjoyment outside his art was in the Highland sojourns."

—*Times of India*, London: "It has been decided that in future sub-lieutenants appointed to regiments in India will join them at once, and not go to depôts and Sandhurst first."

Selections.

WHAT IS THE TRUE MISSIONARY LIFE?

(*Concluded from page* 272.)

The gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious gospel, we have had recourse to the strength of human depravity on the one hand, and on the other to the sovereignty of Him we serve. But the glory of the gospel is in this very thing,

that it is omnipotent in the face of human depravity, and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending. I do not suppose that by conforming to apostolic simplicity and self-renunciation we shall necessarily convert souls. We might make all the sacrifices mentioned, and, without the descent of the Spirit, things would go on as they have hitherto done. But the great argument is this, that we would thereby honour the word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy, and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations, from the foundation of the world to the present time, we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. Though we believe not, he abideth faithful. If we dishonour his word, he will honour it. With all his boundless compassion to a dying world, he does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world for fifteen centuries, till individuals present themselves in the church and re-utter the long-lost words "Go ye into all the world and preach the gospel to every creature." If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's word, how long have they refused to yield virtue to our touch? They have seemed to say to us "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them; in vain we protest that Christ is in our hearts; "We know you not," they say, and add: "He that saith he abideth in him, ought himself also so to walk even as he walked." To show that Christ is in us, we must put on Christ, as one puts on armour; we must be found in him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward, from glory to deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part, first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with him, we shall also reign with him. Therefore did Paul so passionately desire to experience the fellowship of his sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross." Let this mind be in us.

This objection may be made. We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails if there is any force in what has been urged. The adoption of the primitive standard has been urged, on the ground that it is authoritatively enjoined that the command "Go preach the gospel" cannot possibly be fulfilled without it, that it is essential to the triumphs of the gospel. We are under obligations to preserve our health, as we are to love father and mother and children and brethren and sisters; but in Luke xiv. 26 Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; when the preservation of life and health may be a means to that end, we are to preserve them; when the sacrifice of them may be a means, we are to sacrifice them. "Christ is to be magnified in our bodies, whether it be by life or by death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labours less than his master, consults ease, comfort, luxury, more than his master does, moves in a social sphere higher than that in which his master generally is found, refuses to be partaker of his master's penury, ignominy and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and every one would be ready to exclaim at a glance that the master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have him for its galley-slave? is it not enough that the world has a hand to smite him with, a rod to scourge him with, a mouth to mock him with, has thorns for his head, nails for his hands and feet, and a spear for his side, but must we too lord it over him? must we sit when he stands, ride when he walks, live in fine mansions when he has no place to lay his head, and fare sumptuously when he hungers and thirsts? O shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John, "He must increase, but I must decrease?" "If any man serve me," said Christ, "let him follow me: he that hateth his life in this world, shall keep it unto life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honour, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice when he says to the servant who is come from the field, Make ready wherewith I may sup and gird thyself and serve me; and surely Christ makes no unjust requisition when he says "the disciple shall be as his master."

Other arguments which will present themselves to your mind I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the Native Church of India, seems to me of incalculable weight.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work!—And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union to Christ, and your much fruitfulness in Him.

G. B.

Bombay, January 8th, 1849.

Miscellany.

—The *Christian*, Sept. 11th: Evangelistic notes.—We learn from the *Latter Rain* that Mr. Vicary, of Plymouth, has been working with blessing at Dartmoor, at the Autumn Manœuvres, and on visiting Barnstaple found the gospel-tent, erected in the square by the kind permission of the mayor, overflowing each night with attentive audiences.——Mr. Van Meter has received intelligence of a large building being offered him for the use of his evangelical schools in Rome, hard by the Vatican, at a very reasonable price. This was immediately accepted, and this new branch of the work will be shortly commenced, which may the Lord greatly bless!——Mr. McVicker, of Ballymeca, has been preaching during the past month at the Iron Room, Clapton; and Mr. Herbert Taylor will preach on Sundays at half-past six, and Tuesday evenings at seven, during the month of September.——The Tent which has been in use at Leamington during a good part of this summer has now been removed to Malvern, and Captain Myers writes: "We have had good and full meetings, on Sundays crowded. The door is large, and many classes are combined. I think the place is ripe for real work; it has long been dead." Major Malan, George Prealey, Edward Wright, etc., have preached.——Mr. MacNutt has returned from Ireland, and preached at Liphook on Sunday last. He purposes removing this week from Uckfield to Brighton, for future residence.——Mr. Herbert Hill will continue, God willing, to labour in Eastbourne for a while, he having removed from Tunbridge Wells to the Gables, Old Town, Eastbourne.——Arrangements have been made for the resumption of the special services in several of the theatres and music-halls in London for October, and also in various similar halls.——Mr. John Hambleton, Edward Wright, and other evangelists, have been preaching in the tents at Hackney and Reading.——Mr. Little has been laid aside by sickness, but is now somewhat recovered. He had good meetings in Armagh, when in Ireland, also at Lurgan. Our brother desires prayer for complete restoration to health.——Mr. J. Denham Smith, after a tour in Ireland, has left London for Switzerland in enfeebled health. He writes, however, on the 16th, from Chamouni: "I feel better since coming here, but not yet fit for work." He hopes to be able to return to London for the winter.——Mr. Harrison Ord left Brighton, last week, with his wife, who has been seriously ill for some two months past, for Guernsey. The doctors give no hopes of Mrs. Ord's recovery, but all things are possible with God. Will our friends continue to remember this beloved brother and sister in prayer? The former hopes to find an open door for the gospel there, and in Jersey and some of the smaller islands.——Mr. Frank H. White, in consequence of failing health, is ordered to abstain from preaching for some time hence, and he is about to leave London for the Isle of Wight and other places.

—Mr. Moody and Mr. Sankey at Newcastle—A correspondent writes to the *Daily Chronicle*:—"We have got two 'strangers' in town—American citizens, from Chicago—Mr. Moody and Mr. Sankey. The latter sings and accompanies himself on the American organ, and it is just charming. I can find no more true or expressive word. Mr. Moody preaches, but the conventional use of the word 'preaching' does not convey any notion of Mr. Moody's talk. He is a business man, and he means business, and every word he speaks is meant to lead to definite business, and if it does not do that, he regards it as thrown away. Most people believe that there is a life beyond the grave, and that there is some way of salvation, and some way of being lost for ever; and this is rather important business, after all. Mr. Moody goes into the heart of this weighty matter at once, and he puts it in a business way: says he himself has salvation, in fact, is saved for ever by the Son of God; and that every soul that wants it may have it, too, at once, and know it, and go home with it, and be as happy as they like! A good many, if not all, of the really earnest ministers of the town, of all denominations, endorse what he says as perfectly true, although it is put in rather a fresh style, but, better still, he takes his stand by the Bible and proves it. I think this ought to be more widely known."

—The *Record*, reviewing a book published some three years back, the "Memoir of Father Faber," has the following:—"Nothing, however, can blind us to this fact, which, after all, is the most important feature in the case—that certain persons having great authority in the Church of Rome, or, possibly, in the Church of England, think it lawful and right to induce, or persuade, or compel men who are 'very very Roman' to remain in benefices and offices of the Church of England for whole years after they have become in heart and soul Roman Catholics. This broad fact is unblushingly displayed in Father Bowden's volume. And it is, perhaps, the saddest feature of the case that he describes his hero as thoroughly a convert to Romanism for two years before he quitted the English Church! He paints him at Rome in

1843 as a vehement, enthusiastic devotee 'of Popery, and as regarding Protestantism as the masterpiece of Satan,' and yet he carries him back to the rectory at Elton, and describes his work there for two whole years and more, without seeming in the slightest degree conscious that in thus pretending to be a faithful member of the Protestant Church he was doing anything inconsistent with honesty, uprightness, or fair dealing! In truth, our chief reason for bringing this sad history before our readers is this, that Father Faber is not presented to us as an erring, impulsive man, for whose faults some allowance ought to be made, and whose character is admitted to be marred by some blemishes. On the contrary, Dr. Manning, in noticing his death from the pulpit, finds nothing but high praise to utter. 'He was a great priest—he stands almost unequalled; if there ever was a higher or a lower path to choose, *he always chose the higher.*' And the biographer himself, in summing up the story, talks of 'the nobility of soul,' and of 'the wisdom, holiness, and love of Frederick William Faber.' It is this that forces us again and again to recur to the fact that at Rome he would kiss not the hand, but the foot, of the Pope; that he declared himself to be 'very very very Roman;' that he twice 'took his hat to go to the Collegio Inglese to abjure;' and yet that, after all this, he returned to England, went to his rectory at Elton, and *for two years and a quarter* continued to appear and to act as a minister of the Church of England!"

—Under the head of "Life Insurance at a Cheap Rate" the *Malta Times* has the following. The noticeable thing is that while the Pope highly disapproves of the reading of God's word, without note or comment, by the Bible, he promises them great blessing if they keep this silly scrap in their houses. This is heathenism pure and simple. "We extract from the *Gazetta del Popolo di Torino* a paragraph of a letter said by the French religious journals to have been found at the foot of a crucifix in the church of the *Madonna della Liberazione* at Chamague, in France, believed by the devout to be of Divine origin, though, strange to say, written in the modern French tongue of the present day with the Napoleonic heading, "*Wherever* Peace *there be,* God *is there.*" This letter, forwarded by Monsignor the Bishop of Liege to the Pope, has, it is said, been approved by His Holiness, who blessed it and has ordered copies to be struck off for distribution, sold at 10 centimes each or 1 franc the dozen.

The paragraph alluded to runs thus:—

"Fathers and Mothers replete with iniquity, take heed that unless you purge yourselves of your sins I will shower down upon you prodigious manifestations of my wrath and of my terrible vengeance, through a commotion among the stars and the elements, terrific earthquakes, pestilence, famine, and other scourges; all your beasts shall perish, whilst you will be reduced to such a state as not to be even recognized by each other, and if you fail to devoutly give credence to these truths I will curse you on the Day of Judgment. Whosoever shall preserve a copy of this letter within their dwellings shall be free from the molestation of evil spirits, from fire and lightning, from thunder and other evils. Every woman about to become a mother who shall attentively read, or have read to her, the present, shall have a happy labour and delivery" (*accouchera heureusement*).

By the concluding words the letter would seem to be more particularly directed to the weaker and, generally speaking, *softer* sex, so readily imposed upon by their zealous pastors, especially in moments of danger and tribulation!

—The *Congregationalist;* Rev. W. Crosbie: The Church is very much like the human body. Many of the diseases of the human body arise from depressed vitality—from poverty of the blood. The evils within our Congregational Churches to-day arise from a similar cause—from poverty of blood. Let fresh life be poured into these churches from the eternal fountains; let a genuine wave of revival spread over them, and all the evils that afflict them will, as a necessary consequence, pass away. They will be purged out by the new life-forces; they will fall off as the dead leaves of some shrubs fall off in the revival of spring. Ah, yes! get up the Church's health and spiritual tone; enlarge and enrich her life. It is not medicine the patient wants; nor galvanism; nor external applications of any kind; nor any of our nostrums at all. She wants to be taken away up to the mountains of near fellowship with God, where the life-giving, health-giving breezes of the Spirit blow, and where "the feast of fat things" is prepared.

The spiritual revival that is so much needed, that is the only thing needed, is really in our own hands. The responsibility is ours; it is not God's, it is ours. There is no difficulty Godward. There is no hindrance either in the heart or in the moral government of God. The hindrance is wholly with ourselves. There is a righteous channel, made by atonement, along which God's blessing can flow to us and to all mankind. And the same love that gave Jesus Christ to die for us is yearning over us now, and is intensely eager to baptize us with the Holy Ghost. There is nothing God so much desires to do as to baptize us with the Holy Ghost, and raise us to the level of the great opportunities of our time. But we are not in a state to receive, except in very limited measure, the unspeakable gift. The truth is we possess just as much of that gift as we are able to receive. The measure of the God-life in our souls is ever the measure of our ability to receive it. But alas! the ability to receive is sorely at fault. It is a poor and contracted ability. There is little sense of need in our hearts. The consuming thirst for the waters of the eternal life we rarely experience. Our conception of the Spirit's place and work is greatly lacking in vividness and power. Our dependence upon the spirit is not a dependence that exalts and honours Him, and abases self. Our prayer, which is just the voice and language of our dependence, is only a feeble cry. There is no importunity in it; there is no strong agony in it; it is not resolute, prolonged, victorious, waiting before God.

There are bright and blessed days in store for the Church and people of God—days of clearer light, of diviner peace, of larger life, and days of glorious success in the fields of the Church's toil. But these days will be heralded, as they have ever been, by prayer,—by earnest, wrestling prayer. The sign, the prophecy, of the approach of these days will be a repentant, self-emptied, praying Church.

The sign, the prophecy, is beginning to appear. From many parts of our lands, from far and near, there comes the call to prayer. There are strange stirrings in many hearts, and Christian people are forming themselves into Prayer-Unions.* Christian people many of whom never saw each other, Christian people scattered all over the country, have entered into an agreement to seek, by extraordinary prayer and supplication, the baptism of the Holy Ghost—the very blessing God has distinctly and positively promised in his Word. And already, in some places, the blessing has come; already, in some places, the first drops of the shower have fallen. And the shower itself will fall. "Times of refreshing" are near. The Lord is "jealous for Zion with great jealousy." The Lord "will return unto Zion and will dwell in the midst of Jerusalem." We shall be "baptized with the Holy Ghost not many days hence." "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Men of science have done much to undermine faith in the supernatural, and in the power of prayer. They have created a chilling, blighting atmosphere of doubt, in which no spiritual heroisms are possible. But a glorious practical vindication of prayer and of supernatural grace is at hand. And contempt has been thrown on the distinctive doctrines of the gospel, as if they had become effete, or were suited only to the less intellectual classes of the people. But these doctrines will triumph again over all the wisdom and over all the pride of men. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." The cross is the great lever that is to upraise the world. The Church's arm is on the lever, and God is about to nerve that arm with a grander strength and a mightier energy.

—Dr. Howson, Dean of Chester, thus describes the True Nature of Confession: "'Confess your faults one to another,' says the apostle, 'and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.' Let there be more of this confession. An apostle recommends it, and with good reason. There is far too little acknowledgment of our faults one to another. We are far too proud; far too reserved; too unwilling to be blamed; too ready to justify ourselves; and thus we lose much help that would be invaluable for the progress of the Christian life. First, when we have done any wrong to others—have erred in temper, have dealt unfairly, have yielded to selfishness—let there be free and cheerful acknowledgment. If our Lord says, 'Tell thy brother his fault between thee and him alone,' surely He would approve of our saying 'Tell him thy fault between him and thee alone.' This is a kind of auricular confession which is thoroughly wholesome—thoroughly good. Next, in our more public relation, let us be willing to make a frank acknowledgment when we are aware that we have been wrong. Nothing is lost by this course. Probably other men see very plainly that we have been wrong; and we only make matters worse by pretending that we have been right. By confession we shall gain something in general esteem. A man who can make an acknowledgment of error is almost always respected. No one is surprised that we should fall into error; no one expects that we should always be right; and the world is commonly generous if by confession we do all that can be done to remedy our mistake. Above all, let there be confidential confession (with due discretion, of course) of Christian friends among Christian friends. By the mere fact that such persons are Christ's true disciples they are made to help one another. Let faults and weakness and follies be admitted. Let advice be sought. Let sympathy have its appointed and most blessed work. So will oil and wine be poured into many a sore wound. So will feeble resolutions be invigorated. So will the straight road to heaven be resumed with gladness of heart. 'They that feared the Lord spake often to one another; and the Lord hearkened and heard it; and a book of remembrance was written before Him for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.' Finally, this mutual help must especially take the form of prayer. The help that is really given must come from God. 'Pray for one another, that ye may be healed,' is the second part, and not less important part, of this apostolic precept. And observe how St. James concludes—'The effectual fervent prayer of a righteous man availeth much.' He does not mean 'The absolution of a priest availeth much.' If he had meant this he would have said this. We must at least believe that St. James knew the use of words; or rather we ought to say we are sure that the Holy Ghost, which inspired him so to write, does not deceive us. May God enable you, my dear brethren, in these sad and disturbing times, to prefer 'the word which,' in the Scripture of truth, 'the Holy Ghost teacheth,' to the 'words of man's wisdom,' wherever they are found."

—The *Advance:* There is nothing more absurd than the enormously exaggerated importance which certain persons have got into the habit of imputing to a few scientific gentlemen and professional sceptics, as if in case some prodigious reasoner did not speedily appear it would be all over with Christianity. All this is ignorant and foolish—quite as much so as it would be wholly to ignore the influence from that quarter. It is no doubt true that the multiplied and wonderfully ingenious investigations and discoveries of modern physicists, and the sagacious speculations of some of the theorists, have, to a very remarkable extent, revolutionized the positions and methods of many of the physical sciences. We admit also that those who have assailed Christianity by the methods of literary and historical criticism have done not a little to clear the field of rubbish, and narrow the issues in dispute. But it is simply untrue that they have succeeded in bringing up any new forms of argument which need give devout believers in the old gospel redemption through Christ the slightest alarm. We are not saying that there is no danger lest many sceptically disposed and some very choice minds may be in danger of being swept from all solid footing by one or another form of current doubt and shrewd attack. Nor are we saying that there is not plenty of earnest work to be done, in the field of manly argument, by our clearest and broadest thinkers, by those who are as incapable of unfairness as they are of being cowed by any assumptions, however bold or scornful, and especially by those whose distinctive calling it is to be educators of the people, men quick and sure to see the precise bearing which prominent tendencies of the scien-

* More than two hundred brethren have engaged to spend the hour between eight and nine o'clock every Saturday evening in special prayer to God for the baptism of the Holy Spirit; and their number is constantly increasing. They invite devout Christians everywhere to join them.

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tific and speculative thinking of the times have upon the popular apprehension of Christian truth —particularly in *showing* the fact that these new-seeming issues are only such as, in some form, are alway coming up, and have been, in fact, at least by valid implication, often answered. We only affirm that those, say half-dozen, German, French, and English leaders of sceptical thought, and whose names just now happen to be on the lips of everybody, and who are imagined to be successfully defying the whole hosts of Israel, have not by any means made sure their own positions, not to speak of their assaults upon the Christian belief in the supernatural.

—The same: The *Christian Union* makes good answer to those troubled souls, like Dr. Blauvelt, who think Christianity will go to the wall unless we make better defence against Strauss, Rénan, Lyell, and Spencer.

"We do not dissent from the conclusion that 'something must be done,' and that 'intelligently, promptly, and efficiently,' by the 'friends of Christ among us;' but that the cause of Christ depends on their doing, that Christianity is a wreck and we are only to save from it what we can of the floating *débris*, that the Bible depends for its hold on the human heart upon our answering Strauss and other doctors of the Tübingen school, that Christ is in danger of losing his crown and fading into a legendary hero of romance if some one does not paint a finer and truer picture of him than Rénan has done, that the grace of God is likely to be ousted from its place by the grace of development, or that God holds his place by the favour of Herbert Spencer, who graciously permits us to embrace a 'relatively concrete' notion of God by reason of our inability to frame the abstract one, is quite another matter.

"There never were more vigorous, telling, and seemingly successful attacks upon the authenticity and authority of the Bible than now. But there never were so many Bibles printed; never so many widely diffused; never so many persons in church, family, and Sabbath schools studying its precepts; never so many walking by its light. There never were so many attacks on the Christ whom the Church reveres as its Lord and Master. But there never were so many bowing before him the knee, never so many following him in daily life, never a time when men in business carried out with greater fidelity Christ's precepts against lawsuits, or Christian nations were so far imbued with the spirit which seeks peace on earth and good-will toward men.

"Christianity is not a hot-house plant that needs to be covered in with glass to protect it from storm. It will outlive the present phase of unbelief, and be all the purer for the discussion which unbelief elicits, and the more strongly rooted in the hearts of its disciples for the storm that tosses its branches. The prayer-discussion which the famous prayer-gauge elicited frightened many pious but timid Christians. Their answers to the proposed test were often illogical, sometimes not sweet-tempered. But they lost no faith in prayer. There is probably no man who prays less because of that debate, and there are many who pray with clearer and wiser faith.

"Our Christian faith does not rest in argument: it cannot be countervailed by argument. It rests in personal experience. We believe in the Bible because it has been a light to our feet and a lamp to our path. We believe in prayer because by means of it we have held sweet communion with our Heavenly Father. We believe in Christ because he has spoken peace and pardon to our souls. We believe in God because we have dwelt in him and he in us.

"So long as the human heart hungers and thirsts after righteousness, so long it cannot be kept from the Father's house, where there is bread enough and to spare, by arguments of geographers respecting the route thither. It is indeed true that we need to do something, to do much, to meet and turn back the tide of scepticism, and to do it 'intelligently, promptly, and efficiently.' But Christianity is its own best breakwater. We need not to defend it, but to use it; not to invent new nor furbish old arguments for its authority, but to disclose its power by manifesting its spirit; not to argue the historical credibility of Paul's conversion, but to demonstrate the certainty of our own. The defenders of Christianity have treated it too often as men who defend a battery by clubbing off assailants with their guns. What we want to do is to unlimber the battery itself and set it to work. Let us take the Christianity which Jesus Christ gave to us; let us imbue our hearts with it, and realize its spirit in our lives, and proclaim it as a Gospel to the poor; let us by it heal the broken-hearted, preach deliverance to the captives, and recovery of sight to the blind, and liberty to them that are bruised; and we may be sure that the poor whom it has made rich, the broken-hearted whom it has healed, the captives whom it has freed, the blind whom it has made to see, and the bruised whom it has set at liberty will believe in it with a radiant faith which no mists can darken, a loving faith which no scepticism can weaken.

"The best answer to modern scepticism would be a modern Pentecost."

TELEGRAPHIC NEWS.

Paris, October 16th: It is generally believed that the Deputation to the Count de Chambord has failed in its mission.

London, 17th: The Spanish fleet has returned to Gibraltar. The Admiral has been dismissed for declining a second engagement offered by the Insurgent frigates.—General Kaufmann left Khiva on the 12th of August; the Khan accompanied him for 10 versts, and the parting was most friendly. General Kaufmann gave the Khan a present of 500 rifles and some cannon. —The news of the arrival of Arthur Orton has turned out to be a hoax.

18th: A Commission, vested with full powers, has been gazetted to inquire into the grievances of officers in consequence of the abolition of the purchase system. —*Obituary:* Major General B. Bygrave.—The report of the Agricultural Bureau reduces the average condition of the American cotton crop to 78½ per cent.; in consequence of the ravages of insects, and owing to the damage done by heavy rains, the portion to be abandoned is increased, but the area planted and the average length of favourable weather necessary for picking will make this year's crop equal to that of last.

Paris, 18th: The interest in the proceedings of the trial of Marshal Bazaine is increasing; the examination by the President is rigorous, and tends to show that political motives dominated the conduct of the Marshal.—Contrary to general expectation, the Comte de Chambord has made the required concessions to the deputation from the Right, comprising liberty of conscience and equality before law, universal suffrage to be regulated by the Assembly and the Government, and the maintenance of the tricolour flag.—Marshal MacMahon has consented to preserve order until the arrival of a King, should the Assembly vote a monarchy.

Vienna, 18th: The Emperor William arrived here to-day and was cordially received by the people.

London, 19th: An English despatch-boat arriving from Alicante states that the Insurgent frigate *Numancia* has collided with and sunk the Insurgent steamer *Fernando Catholico*; many of the crew of the latter were drowned. The catastrophe is attributed to the inexperience of the officers.—The Minister of Marine has assumed command of the Spanish squadron which leaves Gibraltar to-day for Cartagena.—Profound dissension prevails in the ranks of the Carlists.

20th: Telegrams from Spain state that the Insurgent vessels again threaten the bombardment of Valencia. Admiral Yelverton, however, insists upon the Insurgents giving 96 hours' notice before bombarding.—Commodore Commerell is convalescent.

Paris, 20th: M. Thiers has notified that he will head the Republican opposition to the Monarchists; he believes that the attempt at restoration of the Monarchy in France will prove futile.—The examination of Marshal Bazaine has terminated

Berlin, 21st: Modifications are expected to take place in the Prussian Ministry, which will replace Prince Bismarck as President of the Council and involve the retirement of Count von Roon and Donigsmark.

Florence, 21st: The Italian Government has taken possession of the houses of religious orders in Rome.

Paris, 21st: The examination of witnesses in the trial of Marshal Bazaine has commenced.

London, 21st: *Obituary:* Doctor Candlish.

22nd: The *Walter Baine*, outward bound from Dundee to Calcutta, has been burnt at sea and totally destroyed.—Mr. Bright, in a speech delivered at Birmingham, advocated repeal of the 25th clause of the Education Act, and total reconstruction of the Act. He condemned the income-tax, and thought that Parliament would soon resolve to withdraw altogether from the West African Coast.—The Egyptian Government has amicably arranged with the natives to build and occupy a fort at Berbera; the Government intends eventually to proceed up to Harar.—The Cape Coast steamer which is overdue has been reported disabled. News from the Cape Coast is expected about the beginning of November.

Paris, 22nd: Marshal McMahon has declared that he has reserved liberty of action respecting his retention of office, and that he will never separate from the Conservatives.—A meeting of Monarchists in Paris has received communication of the Comte de Chambord's declarations agreeing to constitutional safeguards and the tricolour flag; the meeting settled the terms of a resolution to be submitted to the Assembly, calling the Comte de Chambord to the throne, and after him Prince Bourbon; the resolution also makes a declaration involving constitutional government and preserving liberty of the people.

Vienna, 22nd: The visit of the Emperor of Germany has resulted in a complete political agreement between Austria and Germany.

Madrid, 22nd: The Insurgent frigates have left Valencia for Cartagena. Several Spanish merchant vessels have been plundered by them.

PASSENGERS SAILED.

Per P. and O. Str. *Cathay, October 20th:*

For Southampton.—Mrs. H. W. Graham and 2 infants; Mr. W. Wilson; Serjt. C. Selon; Mrs. Brown and 2 infants; Mrs. Heads and 2 children; Col. H. J. Templer; Mr. Stansbury; Mrs. Fraser; Mrs. Warner's 3 children; and Mr. Henry Cook.

For Brindisi.—Mr. W. F. H. Phillips; Mr. B. T. Hill; and Mr. Colclough.

For Venice.—Mr. J. S. Campbell; Mr. and Mrs. J. W. Neill; Mr. H. A. B. Alexander; and Mr. and Mrs. Branson and 3 children.

For Suez.—Mr. A. H. Thomas.

PASSENGERS ARRIVED.

Per Str. *Killarney, October 20th:*

From Liverpool.—Mrs. O'Neill, daughter and son; Colonel Watson and two Misses Watson; two Misses Swetenham; Major and Mrs. Garvett and child; Mrs. Davids, daughter and child; Miss Monille; Miss Laming; Rev. Mr. and Mrs. McHenry; Captain and Mrs. Clifford and child; Mrs. Chuio; Dr. de Fabeck Onsarmy; Rev. Mr. and Mrs. Knowles and three children; Rev. Mr. and Mrs. T. Mudge; Rev. Mr. Maunsell; Mr. T. Scott; Mr. Gutteridge; Dr. Gray; Mr. and Mrs. F. Fox; and Mr. Robertson.

Per Str. *Coromandel, October 22nd:*

From London.—Mr. Hanley Wintle; Mr. Morris Hall; Mr. Charles Dufferin; Mrs. Mary Dufferin; Mrs. Mary Wood and infant; Miss Mary Firth; Miss Jane Firth; Mr. and Mrs. Landen; Mrs. Crawford, infant and ayah; Capt. and Mrs. Thomas and servant; Colonel and Mrs. White; Major Cain; Mr. and Mrs. Dunbar; and Miss Sarah Calender.

Per P. and O. Str. *Nizam, October 23rd:*

From Southampton.—Mrs. Payne; Miss Giffard; Mrs. Kemp; Mr. and Mrs. McGeorge; Mr. and Mrs. Glover and infant; Capt. and Mrs. Becher; Mrs. K. Murray; Mr. Cochrane; Mr. Shewan; Mr. Conybeare; Mr. Fanshawe; Mr. Birks; Mr. Coplestone; Mr. Barry; Mr. Giles; Mr. Scott; Mr. Tweedie; Mr. Sterndale; Mr. Griffiths; Mr. Barton; Mr. Davis; Mr. Little; Mr. Goble; Mr. Lax; Mr. Nelson; Mr. Pearce; Mrs. Walker and 2 infants; Mr. Hagan; Mr. Anderson; and Mr. Weston.

From Brindisi.—Hon. Mr. and Mrs. Turner; Misses Turner and Hodgkinson and female servant; Mr. and Mrs. Burke; Mrs. McFayden; Mr. McDonald; Mr. McAlpine; Mr. Winchester; Mr. Laurie; Mr. Cumming; Mr. Cooke; Mr. Cruickshank; Mr. Struthers; Mr. Leslie; Mr. Stuart; Capt. Wilson; Mr. Lee-Warner; Mr. Simkinson; Hon. R. Spankie; Surg. and Mrs. Collinson; Dr. and Mrs. Irvine; Mr. and Mrs. Manuel; Mr. T. Mitchell; Mr. Field; Mr. Kitteridge; Mr. H. Brodie; Surg. Boustead; 3 Sisters of Charity; Rev. G. Weinger; Rev. P. Macom; Mr. O. Got; Mr. Steuart Hogg; and Mr. Elias S. Gubbay.

From Brindisi to Melbourne.—Miss Doherty and Mr. McIver.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

JACKSON—At Bombay, on the 21st inst., the wife of Joseph Jackson, Vice-Principal, Robert Money Institution, of a son.

DEATHS.

PURVIS—October 17th, at Bombay, Cornelia Catherine, the beloved wife of Geo. Scott Purvis.

DAVIDSON—October 22nd, at Bombay, Major Frank C. Davidson, H. M.'s 19th Regiment N. I., deeply regretted.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1874, are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1873. These publications appear monthly in England, and are received monthly overland. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken the postage is proportionably diminished.

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Evangelical Christendom	4	0
Christian Treasury	4	0
Family Friend	0	12
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Little Folks	4	0
Chatterbox	2	4

Depository, Verge of the Esplanade.

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